

Catholic Courier

October 7, 1936 No. 11
The Diocese of Rochester
Catholic News Association
Rochester, N. Y.
Published by the Diocese of Rochester

is practically the most thoroughly militarized nation in Europe, and in the light of what has happened in Spain it is a strange irony to talk about the Communists' hatred of war.

If the League were honest, it would drop the word "war" from its title. It is pure fiction. It is Communist camouflage. The Reds will have to pull a more convincing rabbit out of the hat before they can fool the American people into believing that communism has put on the lily-white robes of gentle peace.

MAKES A DIFFERENCE

Opponents of organized religion like to dilute the evils of ecclesiastical organizations; they point to the failures of a few members and damn the whole body. Usually the sequel to their distributive ecclesiasticalism is a dramatic declaration that plenty of men and women who recognize no religion, who attend no church, are better "practical Christians" than their church-going neighbors. "It doesn't make any difference what you believe," they say, "it's all in what you do."

Strangely enough this fallacy persists in an age in which psychology has become the subject of intense study. For even a nodding acquaintance with a few elementary psychological principles can dispose of the fiction. It doesn't make any difference what you believe.

Emphatically it does. Consciously or unconsciously, the things that we believe exercise a decisive influence on what we do. In all our actions our free will is really directed by our intellect. If the intellect tells us that a thing is good, that is lawful, that it is all right for us to do it, the will gives its consent to that action.

Deceived from principle to practice, this simply means that if we think it is licit to lie, we will not hesitate to tamper with the truth. If we think it is all right to steal, we will eventually find ourselves becoming dishonest. Invariably the things that we believe control the things that we do.

Yet persons who day after day see how ineffective to moral principles works out in the practical forms of a terrific juvenile delinquency rate, coupled with a startling suicide rate, and an almost incredible homicide rate, still complacently maintain that indifference to religious truth is compatible with high standards of national morality. It isn't.

But fortunately there are signs that America is beginning to map out of its sleep of indifference. Interest in religion is reviving. Catholics really have something to offer to those who are awakening to the need of a way to live by. We've got what they want. Let's give it to them!

As Others View It

SUPPORT THE PASTOR

The well dressed, sportily attired non-envelopes-user, who in his magnanimity so generously slips a quarter in the collection basket on Sunday and the be-ribboned and powdered socialite, who not only never appears at any Church affair but frequently is unable to find her "Church nickel" on Sunday morning, are not just and proportionate contributors to the parish upkeep.

Giving as "generously" as they do, they wonder at and complain of the pastor's stress on money.

With the increased cost of living, there comes the need of a step-up in the amount contributed for the support of the pastor. Many churches and rectories are badly in need of repairs which have been allowed to go undone because of scarcity of funds during the past several years. These matters merit the attention of the whole congregation. Then, there is the problem of the parish debt. With the advent of better times, an effort to reduce this burden by increased contributions is certainly in order.

For the sake of the pastor who needs every dollar of his meager salary, which he receives only after all other Church expenditures are met, and for the development in the whole congregation of a finer spirit of loyalty to the parish, we desire the early coming of the day when the full payment of the pastor's salary will be a regular and normal practice throughout the whole diocese.—Catholic Week, Birmingham.

LENDING IMMORALITY

Time and again attention has been called to the immorality spread by the "libraries" which rent books for a few cents a day and which see fit to stimulate trade by including books that are offensive to any standards of decency and taste. The public authorities attempt to act against such places, but the task is a difficult one, and nothing less than a sincere effort by respectable citizens who are concerned for the welfare of their community can be really effective. Some of these "libraries" are conducted by druggists, others by the small neighborhood news stands; most of their illicit trade is with young people, and it is a shameful thing that for the sake of the miserably small profit it brings them they should be willing to work such havoc.—Pittsburgh Catholic.

Two of the greatest of human traits are forgiveness of injury and self-restraint under provocation. And both pay.

There are lots of fellows in this world who are always willing to help you move, a hand in carrying the stool.—Exchange.

Courage is captain in the mental realm. When courage leads the other faculties follow bravely.

Nine of 22 slaves awaiting execution at Sing Sing, N. Y., are under 21 years of age!

Nothing is a good example should not be followed.

The Yardstick

Call for a New Guild System

By the Rev. Raymond McElwain (Assistant Director, N. C. W. C. Dept. of Social Action)

According to Blue Sky's Encyclical, we are to establish through a new social order, established by government, full output, distribution of goods and services so that all will live well by means of Liberty, Welfare, Justice, Peace, Profit Sharing and Savings Wages; Work good for man's body and soul; the size of non-owners to ownership.

We cannot get these by competition, as individualism tells us, because it doesn't try to get them and doesn't. Neither will the new dictators of wealth, investment control, and credit give them as a handout.

How then? Not by some form of communism, we are hoping, even if changing private ownership to a government holding and operating all, doesn't solve the present scheme of things; that is, too much government and it also risks serious moral political purposes, namely, the establishment of the new social order.

The Encyclical calls for a New Guild System working with and under the law of sovereign government. It is the "social order" of the little of the Encyclical, the "vocational groups" of our translation, the "occupational groups" of which others speak, the Organized Industries and Professions of all other Guilds. It is the Latin original uses it, because the word gives the idea and because, granted the defects of even the earlier guilds and their later decay, the word is a small output of the time, a guild system once brought city labor closest in all history to a Golden Age.

The first step is for employes, including clerical and technical workers, to get into unions; farmers into marketing and other co-operatives; lines of businessmen organizing; professional men and women organizing.

The guild is an organization in which the whole membership of an industry or profession or vocation governs it. Upon its shoulders even before government falls the duty to promote the general welfare. It is to get all of the things listed in the first paragraph above.

All industries and professions affect one another. Therefore, a common and joint rule by all of them should cover the things that affect all of them, for example, the right to work, the right to wages and other income. Government is sovereign and it must set, too, and must also help bring the guild into existence.

For the guild to establish but not impossible. First steps have already been taken in the formation of employes' associations and labor unions and in collective bargaining. The next step is to get labor to organize, in farmers' co-operatives, in the associations and professions. Here and with their right relations to each other and to government, the work should begin. For example, in labor's securing collective bargaining throughout and in sharing in control of prices; and in government helping to set up a system.

A Dictionary of Catholic Thought

(Compiled by the Rev. Walter F. Lesch.)

From the beginning of Christianity those who were members of God's Church were called "the faithful," but how inapplicable are those words now to the generality of Christians! They are anything but "faithful" to the many obligations which membership in the Kingdom of Christ implies.—Our Sunday Visitor.

I never knew any man in my life who could not bear another's misdeeds perfectly like a Christian.—A. Pope.

Let it not be imagined that the life of a good Christian must be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely better.—Pascal.

With Christianity came a new civilization and a new order of ideas. Tastes were cultivated, manners refined, views broadened and a nobility spiritualized.—Reverend Assises.

No man is so happy as the real Christian; none so rational, so virtuous, so noble. How little worldly does he feel, though he believes himself united to God. How far is he from skepticism, though he ranks himself with the wisest of the earth.—Pascal.

Christianity is a matter of conviction, not an external thing, and having been carried into individuals from the history of the world, it has a reality independent of the will of man.—The Encyclical.

There is no Christian in the present of the world who is not a Christian in the past and the future. The Christian is a man who has been united to God by the sacraments of the Church and who has received the grace of God through the sacraments of the Church.—The Encyclical.

There is no Christian in the present of the world who is not a Christian in the past and the future. The Christian is a man who has been united to God by the sacraments of the Church and who has received the grace of God through the sacraments of the Church.—The Encyclical.

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

THIS PRIEST IN CHINA HAS A DOUBLE IN IRELAND! SAME NAME; SAME BIRTHPLACE; SAME OFFICE. This is Father Robert Cairns, Maryball Missioner on Sanyuan Island off the Coast of China. There is Father Robert Cairns who lives at Drumree, New Castle, Co. Down, Ireland. ... BUILT AS A HAREN BY Sultan, Kerpiti in 1870. THIS MONASTERY HAS SINCE BEEN USED AS A CONVENT AND LATER AS A MONASTERY. IT IS NOW IN RUINS.

THE LIBRARY SIGN POST

After long waiting, Rochesterians at last have access to their new Central Public Library. As a monument to the things of the mind, it is a building of which the community can be proud. When a city passes a milestone in its cultural development as Rochester did with the Library opening last Sunday, it should pause to assess the value of such a unit among its many resources. But after all such evaluation has been made, account must still be taken of the fact that no library can serve people who never enter its doors. That there is an increasing number of such people well over half of the community is evident from librarian reports. What's wrong? We have had ample time to reap the fruits of our vaunted education system, and yet the cultural level seems to be getting lower. I think the reason is to be found in the fact that the life of our generation is cast in a mold which gives little space to the things of the soul. The time left over after sports and the movies and the bridge-tees and the night-clubs have had their due is hardly sufficient for silent communion with self or with other minds as they are expressed in books.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

THE MORAL UNIVERSE. By Fulton J. Sheen. These are days when people who no longer follow Christ as their Truth are astray in all kinds of by-paths about morals and conduct. Most of them regard morality as a conventional thing like the rules of etiquette which men have set up and which men can change. They insist that the Ten Commandments promulgated to Moses on Mount Sinai in the desert are no code of morals for the "highly modernized" people of the twentieth century. One of the weightiest questions which the Catholic of today must be able to answer is whether there is any basis for morals other than human choice and agreement, and if there is, is it absolute and independent of the changes of history? Closely related to it is the further question as to how this absolute moral standard is made known to man. Dr. Fulton Sheen's new book gives the ordinary reader an interesting and understandable answer to this important issue of our day.

ST. TERESA OF AVILA, by Louis Bertrand. The so-called Red Carmens of the current Spanish civil war show us Spanish womanhood at its best. St. Teresa of Avila shows us Spanish womanhood at its worst—strong, dynamic, generous, Catholic. Her feast next Thursday makes this biography of her timely reading. Or you may prefer other books about her in the library: THE DUST OF HER SANDALS, by A. De Caceres; ALBARAN or ST. TERESA IN HER WRITINGS, by the Abbe Hoornest.

CATHOLIC EVIDENCE LIBRARY PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y.

HOURS—Afternoon—3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday.

DAILY RENTAL—One cent for each book. Phone, Stone 2837

Why Fight For Schools?

No. 1 Theories On Education

1. Never has there been so much discussion about education as there is today, never so many new systems and theories. The reason for this restlessness is that men are beginning to realize that mere wealth is not sufficient to create happiness. 2. Men will be restless so long as they exclude God from their systems of education. 3. No education can be perfect unless it is Christian. 4. The subtle beauty of Christian education is revealed by the words of Our Blessed Lord: "Whoever shall receive one such child as this in My name, receiveth Me."

QUESTION BOX

Q.—If the Pope were to command Catholics in purely civil matters to be disloyal to their country, would Catholics be bound to obey him? A.—They certainly would not be obliged to obey him. As Cardinal Gibbons wrote: "The Pope would take no such action we know, even though it is part of the Catholic faith that he is infallible in the exercise of his teaching authority; but were he to do so, he would stand self-condemned, a transgressor of the law he himself promulgates. He would be offending not only against civil society, but against God, and violating an authority as truly from God as his own. Any Catholic who truly recognized this would be bound not to obey the Pope; or rather his conscience would bind him absolutely to disobey, because with Catholics conscience is the supreme law, which under no circumstances can we ever lawfully disobey."

There are many instances in the Church history of the opposition of Catholic nations to the Pope.

Diocesan Recordings

THE FIRST HUNDRED YEARS existence of St. Joseph's parish commemoration of which takes place for four days starting Sunday, Oct. 11, may have been "the hardest" but they have been rich with service to Holy Mother Church on the part of priests, nuns and laity.

SPECIFICALLY do we mention here the laity who under the zealous guidance and with the constant encouragement of the Reverend Fathers not only contributed their part to the work of the parish church but entered into many fields of Catholic Action to their credit and most helpful to the welfare of the community.

NOT IN DETAIL, but only highlighted are the records of St. Joseph's parishioners to be set down here. The records would be voluminous and would offer much inspiration for all of us today.

ZEAL FOR the cause must have manifested itself early in St. Joseph's parish. It was among active members of that parish that the idea was conceived which later developed into what is known as the Catholic Central Verein of America. That organization, the Rochester branch of which meets regularly in St. Joseph's Hall was among the first groups in the country to work systematically and thoroughly in the cause of Catholic Action. Early promoters of Catholic Action, they still fight zealously for the Catholic school system. They have followed faithfully the principles set forth in Papal Encyclicals and have had a part when opportunity arose of applying these principles, comprised of men in all walks of life the members of the Catholic Central Verein are well-informed, capable laymen, beneficiaries of the good Redemptorist Fathers' solicitude.

KNIGHTS OF ST. JOHN records show that in that great national organization, beginnings here were far ahead of other and larger communities. When the national order was formulated in 1878, among the first to join were the Rochester commanderies included among them being the forerunners of what are now St. Mauritius and St. Eustace commanderies, still active in St. Joseph's parish. These two societies and their auxiliaries have been active and result-producing units in the parish for over 60 years.

THE BIRTH CONTROL problem in Rochester is being met quietly but efficiently by the St. Gerard Maternity Guild also formed in that well-known Catholic meeting place, St. Joseph's School Hall. Sponsored by the Rochester Branch, National Catholic Women's Union, this guild has already handled 13 maternity cases according to the teachings of the Catholic Church. In ten of these, obstetrical care was provided for a nominal sum, and two expectant mothers received the assistance so urgently needed without any charge, whatever, and those mothers never learned who their benefactors were.

YOUTH MOVEMENT, care of the orphan and other activities so necessary in a large city parish have had full cooperation of the laity. Older men helped organize the Catholic Young Men's healthful recreation was provided in a well-appointed club. Men and women have served on St. Joseph's Orphan Home Board. Other societies in the parish have done excellent work.

THE WRITER of this department extends hearty congratulations to St. Joseph's parish where he has learned to appreciate the Redemptorist Fathers, the Sisters of Notre Dame and the fine, upstanding Catholic laypeople who are either members of the parish or form the great "alumni and alumnae" of that parish.

A true Christian may be almost defined as one who has a ruling sense of God's presence within him.—Cardinal Newman.

A good Christian is a baptized person that strays about the town six days a week, but stays in the shed on Sunday eating newspapers.—O'Malley.